241 136 857 life of the countryside. Ofttimes the boys are armed with slings from which stones are projected at random into the midst of the crop, or into the midst of a flock of birds as they rise. One of the reasons why the Luo denude the land of trees is because they give harbourage to their bird enemies.

241 136 789 They are wise to insect pests also, and have a greater belief in their remedies than many a farmer has in the aids supplied by our civilization. The medicine is called by two names, " yadh miri " or " yadh lisese." It is employed against a small red and black beetle, called by the Luo " Nyanginja " which eats the flower of the millet, thus preventing a crop. The medicine man who prepares it must be a man of peaceable disposition and character, not a quarreller or disputer with his neighbours. The whole success of the medicine depends on the absence of disputation and quarrelling, and of the grosser forms of vice, like adultery. No adulterer may be supplied [837] with the medicine, for his very handling of it would nullify its usefulness, not only for himself, but also for his neighbours. All must be peace in the community until the harvest is reaped. Unlike other medicines, which are tied to a pole and left to work their influence, " yadh miri " is made into a decoction, which is sprinkled over the growing crop at eventide. I have seen the operation at a place called Maranda in Sakwa, Central Kavirondo. It was then being used against maize borer. At a time when this pest was giving a good deal of trouble to European farmers, I heard a man who was back in the Reserve on leave from a farm in the Kitale district, pour scorn on the methods used by Europeans with various sprays. He was by way of being one of the more progressive men, but he had nothing but absolute faith in the efficacy of " yadh miri."

578 685 Crops damaged by domestic stock gave rise to many an angry passion. The owner of the crop had liberty to chastise personally the herdboy (or man) through whose carelessness the stock were left untended. If the herd were a lad he could be cuffed and thumped without being able to proceed against the assailant. Nor did the father protest, provided the chastisement were in reason, for he knew that his son had rendered him liable to a claim for compensation. As likely as not he would add his own quota to the punishment already meted out. If the owner feared that he would get the worst of it in a personal encounter with a herdsman, then he had his remedy at law.

241 When the crop is ready for harvesting it is the duty of the men to do the reaping. In the case of millet, this is a laborious business, calling for judgment, for not all the heads would be ripe, and some must be left to ripen after the bulk has been reaped. It is the task [462 857] of the women and children to pack the crop into the grain baskets and carry it to the grain stores. In the case of millet it is quite

10: Roscoe M-5 (ca. 1900)1915
FL11 Luo FL11

681 pay the fine, and from the amount the judge takes a portion for himself and passes the remainder to the successful litigant.

728 **Making peace between sections of the tribe.** Should there be a quarrel between two sections of the tribe and a desire be
627 felt to end the strife, the chief of one section goes to the chief of the other with a few of his principal men, and they spend the afternoon and night together discussing the difficulty and finally coming to terms. The following day a goat is killed, some of the contents of the stomach are smeared over the chests of those present, and a little of the meat is pounded in a mortar and eaten as a sacred meal to ratify the terms of peace. As they eat the meal, they promise to live at peace, the form of oath taken being "By the dead dog."

674 **Theft.** Cattle lifting is the most common form of serious
789 theft. Men seek to steal cattle from members of the same tribe living at a distance from their own district, because the animals stolen can thus be more easily secreted. A man who intends to rob a kraal first visits the place with his son in order to work magic and to make his preparations. He takes with him a number of sticks pointed and prepared for the magic, and indicates certain spots to his son, who drives a stick into the ground at each place. These are magical sticks which cast a spell upon owners of cattle. The magic is followed up at night by the man's going to the kraal, opening the gate and driving away the cattle while the people are sleeping. Should the animals make any noise or prove stubborn and refuse to leave the kraal, it is a sign that the owners have received some intimation of the intended theft and have taken precautions to make more potent magic to frustrate the robbery. Under
●[685] such circumstances the cattle-lifter beats a hasty retreat before he is discovered and captured, as he knows that he will receive no quarter, but will certainly be put to death.

Chiefs possessing large herds of cattle take the precaution to keep a supply of powerful medicine over the gateway leading into the kraal, and also place it in various parts of the kraal so that, when a thief enters the kraal, he loses his
554 strength, is unable to walk and so is captured and put to death. A successful cattle-lifter soon becomes a noted man

10: Roscoe M-5 (ca. 1900)1915
FL11 Luo FL11

and secures a large following, and thus becomes a powerful chief.

Petty thefts from houses are dealt with by a medicine-man who discovers the culprit. He goes to the village in which the suspected person lives, takes an ordinary stool, sets it in an open space in the village, fills the hollow of the seat with water and covers it with an inverted cooking-pot. Having done this he goes through a formula mentioning the names of the families of the village, and at length mentions the names of the suspected family individually, until at last he names the person accused. When the name of the guilty person is mentioned, the water on the stool is said to flow from under the pot. The person thus convicted is fined and, in addition to his fine, he is compelled to restore the full amount of property he has stolen.

Adultery. When a man is accused of adultery, he is tried and, if found guilty, is fined an ox which is given to the injured man. An unfaithful wife, who leaves her husband, may be restored to him and he will not think the worse of her. Should she refuse to return to her husband, her father must either supply the husband with another wife, a sister of his former wife, or restore the marriage-fee. Unmarried women are given great license and are not considered guilty of an immoral action when they have sexual relations before marriage.

Murder. A murderer is discovered by means of the oracle. A medicine-man is asked to discover the murderer and, when he names the person, the relatives of the murdered man accuse the murderer. The accused is ordered to bring his son, and the medicine-man, after making incantations over a pot of drugs, gives the boy a cup of it to drink. If the father is guilty, the son will die at once; whereas, if he is innocent, the boy will suffer no harm. When a man is proved to be guilty or acknowledges his guilt, he is fined a number of cows and has to give his daughter or sister to the father of the murdered man. A murderer seldom seeks safety by flight when he has committed his deed, and often confesses his guilt without any trial, avowing the motives of his act. There is a special ceremony to purify a murderer. He is first separated from the members

16: Northcote G-5 (no date) 1907 FL11 Luo FL11

642 643 have absolute power, but in reality their influence is not great. Each chief subdivides his territory, placing each portion under a sub-chief. These sub-chiefs or headmen are supposed to attend frequently at the chief's village in order to hear and carry out his orders. If a crisis arises, an informal council of the heads of the village is called and the *patres familiarum* can express their views, though the decision rests with the chief. There is no kind of voting. This council will also assemble if the rule of the chief becomes intolerable. They may threaten to secede, but their resistance is always passive; the usual result, however, is that one or more of the headmen set up as chiefs on their own account, and quietly [423] disregard the orders of their *quondam* superior. Land is held in common by the members of each clan, but jealously guarded from subjects of all other chiefs. A [14] man may, and frequently does, move from one clan to another, but in that case he has to obey the orders of the chief to whose clan he has attached himself. There are no formalities attendant on such a change.

578 Trespass by the members of one chieftaincy upon the land of another is indeed the usual cause of the frequent small quarrels which arise and very often lead to bloodshed.

423 621 [177] Internally, however, private ownership of land has to some extent made its appearance. The Jaluo village represents a family, the headman being the father or (if he be dead) the eldest brother. Besides his family he will, if he is a chief, or sub-chief, generally shelter one or two retainers whom he calls his *askari*,[1] police. When the time comes for laying out the *Shambe*[1] or agricultural land, each adult male and female marks out and tills his own piece, the married women being helped by their daughters and younger sons; although the family in practice share the produce, theoretically the crop from each plot belongs to the member who tilled it; thus, if one of the sons wishes to sell some grain he can only sell what he has grown himself, and, similarly, one *askari* reaping what another has sown would be considered a thief.

685 423 Cases occasionally arise which illustrate this: if A's cattle or goats wander into B's *shambe*, though A and B live in one village, B claims compensation. Private tenure is, however, only temporary. If a village uses a certain piece of land for a year and then leaves it, another village may cultivate there; but as the *shambes* are usually close to the villages, and villages are separated by some little distance, such cases of appropriation are practically unknown. The rights, however, to a certain piece of land are only squatter's rights and confer no claim *in perpetuo*.

361 [343] In shape the Jaluo village is circular and is fenced round with euphorbia bush, stone or mud walls, or wattling, as may be most convenient. In the centre is the cattle pen; around this are the store houses of basket or wicker work; they are raised some two feet from the ground and are about five feet high and three feet in diameter; there is a s[illegible]pening near the top sufficient to

[1] Swahili word adopted.

19:Wilson E-5 (ca. 1950) 1960
FL11 Luo FL11

762
159
684

a criminal offense. He was caught, and the Court fined him a relatively large sum of money and gave him thirty days in which to pay. He became very depressed and, after unsuccessful attempts to raise the money, he hanged himself.

Suicide Case No. 6.

159
762
685

The man involved was in his early thirties, and was in a position of trust with a Local Government body in Nyanza Province. He was alleged to have abused his position of trust by embezzling a considerable sum of money. The auditors had come across this defalcation in the books and brought it to his attention, but before he was arrested he killed himself by falling on a knife. Both the cause and the method can be said to be modern.

159
762

Case numbers seven and eight involve a loss of status, but on the other hand are attributable to poverty.

Suicide Case No. 7.

[888]
[626]

An old man whose wives had all died had to depend on his sons for support. The sons supported the old man while in his village but, after a quarrel, built a new village of their own and refused to build a house for him. As he had no one to support him and as he felt that he was ostracized by his sons, he had, to quote the Luo elders, "No other recourse than to commit suicide. His sons killed him and will suffer." He hanged himself on a thick tree which grew by a river, where he was found by an ex-chief. The Luo elders were quick to point out that he achieved his revenge, because the descendants of his sons were already few in number and mostly girls. "The line will die out because they killed him."

Suicide Case No. 8.

The man in this case was a widower living with his only son, who gave him food, but could not afford to maintain the ap-